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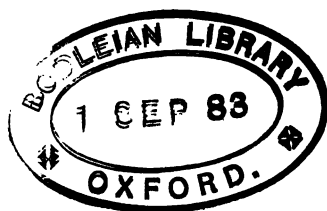
IPHIGENIA IN TAURIS

NEW EDITION

RIVINGTONS
WATERLOO PLACE, LONDON

MDCCLXXXIII

292. 9. 149.



DRAMATIS PERSONÆ.

Ἰφιγένεια, daughter of Agamemnon.

Ὀρέστης, her brother.

Πυλάδης, cousin and friend of Orestes.

Θόας, King of the Taurians.

Βούκολος, a herdsman.

Ἀγγελος, a messenger.

Ἀθήνη.

A rocky coast, with the temple of Artemis on a crag above the water. In front of the temple an altar, streaked with the blood of the slain. On the cornice of the temple are hung the arms of the victims. On the other side is the palace of Thoas. (The scenery is the same throughout the play.)

THE ARGUMENT.

AGAMEMNON, when desirous to sail for Troy, was detained by a calm at Aulis, through the anger of ARTEMIS. The priest CALCHAS declared that IPHIGENIA, the daughter of AGAMEMNON, must be sacrificed. ARTEMIS however rescued her from death, and carried her off to her temple in the Tauric Chersonese, there to become her priestess. THOAS was king of the Taurians, and his barbarous law required that every stranger cast upon the shores should be sacrificed to the goddess.

NOW ORESTES, IPHIGENIA's brother, slew his mother CLYTEMNESTRA, in requital for the murder of his father. For this deed of blood, though just, he was pursued by FURIES. The oracle of APOLLO declared that he should not find rest therefrom, till he had brought to Greece the image of ARTEMIS from the Taurians. His faithful friend PYLADES accompanied him on the quest. Here the play opens.

The two Greeks are seized by the Taurians, and by their cruel law are doomed to die. IPHIGENIA however discovers that ORESTES is her brother, and lays a plot to carry off at once the intended victims and the image of the goddess. THOAS, hearing of her flight, is about to seize her ship, which contrary winds have forced back to the shore, when ATHENE appears, and bids him forbear. So they depart with favouring gales, and all ends happily.

The scene is on the site of the modern Balaclava in the Crimea.

SCENE I.

THE DREAM.

Enter IPHIGENIA, dressed as priestess of Artemis.

- ΙΦ.** Ἐν Αὐλίδος πτυχαῖσι χιλίων νεῶν
Ἑλληνικὸν συνήγαγ' Ἀγαμέμνων στόλον,
τὸν καλλίνικον στέφανον Ἰλίου θέλων
λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους
Ἑλένης μετελθεῖν, Μενέλεω χάριν φέρων. 5
πνοῶν δ' ἐπειδὴ δαρὸν οὐκ ἐτύγχανε
εἰς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τῆδε
ὦ τῆςδ' ἀνάσσων Ἑλλάδος στρατηγίας,
'Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσῃ χθονός,
'πρὶν ἂν κόρην σὴν Ἴφιγένειαν Ἄρτεμις 10
'λάβῃ σφαγεῖσαν· ὅ,τι γὰρ ἐνιαυτὸς τέκοι
'κάλλιστον, ἧῤξω φωςφόρῳ θύσειν θεᾶ.
'παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ
'τίκτει,' (τὸ καλλιστεῖον εἰς ἐμ' ἀναφέρων,)
'ἦν χρή σε θῦσαι.' καὶ μ' Ὀδυσσεὺς τέχνηαι
μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως. 16
ἐλθοῦσα δ' Αὐλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς
μεταρσία ληφθεῖς' ἐκαινόμην ξίφει
ἀλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μου

IPHIGENIA IN TAURIS OF

Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα 20
 πέμψασά μ' ἐς τήνδ' ὄκισεν Ταύρων χθόνα,
 οὐ γῆς ἀνάσσει βαρβάροισι βάρβαρος
 Θόας, δς ὠκὺν πόδα τιθεῖς ἶσον πτεροῖς
 ἐς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.
 ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με. 25
 θύω γάρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,
 δς ἂν κατέλθῃ τήνδε γῆν Ἑλλήν ἀνὴρ.
 κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει
 ἄρρητ' ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
 ἂ καὶνὰ δ' ἤκει νύξ φέρουσα φάσματα, 30
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος.
 ἔδοξ' ἐν ὕπνῳ τῆσδ' ἀπαλλαχθεῖσα γῆς
 οἰκεῖν ἐν Ἄργει, παρθένοισι δ' ἐν μέσαις
 εὖδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλψ,
 φεύγειν δὲ κάξω στᾶσα θριγκὸν εἰσιδεῖν 35
 δόμων πίτνοντα, πᾶν δ' ἐρείφιμον στέγος
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.
 μόνος δ' ἐλείφθη στῦλος, ὥς ἔδοξέ μοι,
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν, 40
 κἀγὼ τέχνην τήνδ' ἦν ἔχω ξενοκτόνου
 τιμῶσ' ὑδραίνειν αὐτόν, ὥς θανούμενον,
 κλαίουσα. τοῦναρ δ' ὦδε συμβάλλω τόδε
 τέθηγκ' Ὀρέστης, οὐ κατηρξάμην ἐγώ.
 στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες 45
 θνήσκουσι δ' οὓς ἂν χέρνιβες βάλωσ' ἐμαί.

[pausing a moment ; then slowly]

EURIPIDES.

οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω.
Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ.
νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς
παροῦς' ἀπόντι, ταῦτα γὰρ δυναίμεθ' ἄν, 50
σὺν προσπόλοισιν, ἃς ἔδωχ' ἡμῖν ἄναξ
Ἑλληνίδας γυναῖκας. ἀλλ' ἐξ αἰτίας
οὔπω τίνος πάρειςιν ; εἴμ' εἴσω δόμων,
ἐν οἷσι ναίω, τῶνδ' ἀνακτόρων θεῶς.

[Exit, into the temple.]

IPHIGENIA IN TAURIS OF

The temple of Artemis is seen on the stage, with the front and cornice splashed with blood, and spoils of the human victims suspended before the doors.

SCENE II.

THE ARRIVAL.

Enter ORESTES and PYLADES cautiously, on the lower level.

PYLADES climbs higher than ORESTES, to get a good view.

OP. ὄρα, φυλάσσου μή τις ἐν στίβῳ βροτῶν. 55

ΠΤ. ὀρώ, σκοποῦμαι δ' ὄμμα πανταχοῦ στρέφω.

OP. Πυλάδη, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς ;

ΠΤ. ἔμουγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.

OP. καὶ βωμός, Ἕλλην οὐ καταστάζει φόνος ;

ΠΤ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θρυγκώματα. 60

OP. θρυγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὀρᾷς ἡρτημένα ;

ΠΤ. τῶν κατθανόντων γ' ἀκροθίνια ξένων.

ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεῶν.

[*advancing carefully*]

OP. [*earnestly praying with uplifted hands*]

ὦ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἤγαγες

χρήσας, ἐπειδὴ πατὴρ αἷμ' ἐτίσάμην, 65

μητέρα κατακτάς ; διαδοχαῖς δ' Ἑρινύων

ἡλαυνόμεσθα φυγάδες, ἔξεδροι χθονός,

δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.

ἐλθὼν δέ σ' ἠρώτησα πῶς τροχληάτου

μανίας ἂν ἔλθοιμ' ἐς τέλος πόνων τ' ἐμῶν, 70

οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.

σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὄρους χθονός,

ἐνθ' Ἀρτεμὶς σὴ σύγγονος βωμοὺς ἔχει,

EURIPIDES.

λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε
 ἐς τοὺςδε ναοὺς οὐρανοῦ πεσεῖν ἄπο· 75

λαβόντα δ' ἡ τέχναισιν ἡ τύχη τινί,
 κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ
 δοῦναι. τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·
 καὶ ταῦτα δράσαντ' ἀμπνοὰς ἔξειν πόνων.
 ἦκω δὲ πεισθεὶς σοῖς λόγοισιν ἐνθάδε 80

ἄγνωστον ἐς γῆν; ἄξενον. [*PYLADES approaches ORESTES
 after reconnoitring the ground. ORESTES turns to him, and
 continues ;—*] σὲ δ' ἱστορῶ,

Πυλάδῃ, σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου,
 τί δρῶμεν ; ἀμφίβληστρα γὰρ τοίχων ὄρᾱς
 ὑψηλά. πότερα δωμάτων προσαμβάσεις
 ἐκβησόμεσθα ; πῶς ἂν οὖν λάθοιμεν ἄν ; 85

ἡ χαλκότευκτα κλῆθρα λύσαντες μοχλοῖς,
 ὦν οὐδὲν ἴσμεν ; ἦν δ' ἀνοίγοντες πύλας
 ληφθῶμεν ἐσβάσεις τε μηχανώμενοι,
 θανούμεθ'. ἀλλὰ πρὶν θανεῖν, νεὼς ἐπι
 φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν. 90

ΠΥ. φεύγειν μὲν οὐκ ἀνεκτόν, οὐδ' εἰώθαμεν·
 τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον.
 ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας
 κατ' ἄντρ', ἃ πόντος νοτίδι διακλύζει μέλας,
 νεὼς ἄπωθεν, μή τις εἰσιδὼν σκάφος 95

βασιλεῦσιν εἶπη, κᾶτα ληφθῶμεν βίᾳ.
 ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ,
 τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν
 ἄγαλμα πάσας προσφέροντε μηχανάς.

IPHIGENIA IN TAURIS OF

ὄρα δὲ γεῖσα, τριγλύφων ὅπου κενὸν 100

δέμας καθεῖναι· τοὺς πόρους γὰρ ἀγαθοὶ

τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ.

οὔτοι μακρὸν μὲν ἦλθομεν κώπη πόρον,

ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.

ΟΡ. ἀλλ' εὖ γὰρ εἶπας, πειστέον· χωρεῖν χρεὼν 105

ὅποι χθονὸς κρίψαντε λήσομεν δέμας.

οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται

πεσεῖν ἄχρηστον θέσφατον· τολμητέον·

μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

[*Exeunt, along the rocks.*]

EURIPIDES.

SCENE III.

THE CAPTURE.

IPHIGENIA *discovered alone.*

Enter a herdsman, hurried and excited.

ΒΟ. Ἀγαμέμνονος παῖ καὶ Κλυταιμνήστρας τέκνον, 110
ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. [*calmly*] τί δ' ἔστι τοῦ παρόντος ἐκπλήσσον λόγου ;

ΒΟ. ἤκουσιν ἐς γῆν κυανέαν Συμπληγάδα
πλάτῃ φυγόντες δίπτυχοι νεαῖαι,
θεῶ φίλον πρόσφαγμα καὶ θυτήριον 115
Ἀρτέμιδι. χέρνιβας δὲ καὶ κατάργματα
οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη.

ΙΦ. ποδαποῖ ; τίνος γῆς ὄνομ' ἔχουσιν οἱ ξένοι ;

ΒΟ. Ἕλληνες, ἐν τοῦτ' οἶδα, κοῦ περαιτέρω.

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι ; 120

ΒΟ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν ;

ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. πῶς δ' εἶδεν· αὐτοὺς καὶ τυχόντες εἴλετε ;

ΒΟ. ἄκραις ἐπὶ ῥηγμῖσιν ἀξένου πόρου. 125

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία ;

ΒΟ. βοὺς ἤλθομεν νύψοντες ἐναλίᾳ δρόσφ.

ΙΦ. ἐκέϊσε δὴ πάνελθε, πῶς νιν εἴλετε
τρόπφ θ' ὁποίω· τοῦτο γὰρ μαθεῖν θέλω.
χρόνιοι γὰρ ἤκουσ', οὐδέ πω βωμὸς θεᾶς 130

IPHIGENIA IN TAURIS OF

ῥῃμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτρους
 βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
 οὐδὲ γὰρ τὸ δεινὸν παρακέλευσμ' ἠκούσαμεν,
 'Πυλάδῃ, θανούμεθ'. ἀλλ' ὅπως θανούμεθα
 'κάλλισθ'. ἔπου μοι, φάσγανον σπάσας χερί.' 190
 ὡς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,
 φυγῇ λεπαλαῖς ἐξεπίμπλαμεν νάπας.
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι
 ἔβαλλον αὐτούς· εἰ δὲ τοὺςδ' ὥσαιατο,
 αὐθις τὸ νῦν ὑπεῖκον ἤρασσον πέτροις. 195
 ἀλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλὼν.
 μόλις δὲ νιν τόλμῃ μὲν οὐ χειρούμεθα,
 κύκλω δὲ περιβάλλοντες ἐξεκλέψαμεν
 πέτροισι χερῶν φάσγαν', ἐς δὲ γῆν γόνυ 200
 καμάτῳ καθείσαν. πρὸς δ' ἄνακτα τῆςδε γῆς
 κομίζομέν νιν. ὁ δ' ἐσιδὼν ὅσον τάχος
 ἐς χέρνιβας τε καὶ σφαγεῖ' ἔπεμπέ σοι.
 εὐχου δὲ τοιάδ' ὦ νεᾶνί σοι ξένων
 σφάγια παρεῖναι· κἂν ἀναλίσκης ξένους 205
 τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον,
 δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.

ΙΦ. [*coldly*] εἶπεν. σὺ μὲν κόμιζε τοὺς ξένους μολῶν
 τὰ δ' ἐνθάδ' ἡμεῖς φροντιοῦμεν οἷα χρῆ.

[*The herdsman bows and retires ; IPHIGENIA passes within the vestibule of the temple.*]

EURIPIDES.

SCENE IV.

THE MESSAGE.

IPHIGENIA comes out and seats herself in front of the temple. Enter the attendants from the king, bringing ORESTES and PYLADES in manacles.

IΦ. [*majestically*] εἶεν

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχῃ 210

φροντιστέον μοι. [*to attendants*] μέθετε τῶν ξένων

[*χέρας,*

ὡς ὄντες ἱεροὶ μηκέτ' ὥσι δέσμιοι.

[*attendants loose the bonds.*]

ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε

ἂν χρὴ 'πὶ τοῖς παροῦσι καὶ νομίζεται.

φεῦ· [*with a relenting sigh*]

[*attendants retire.*]

τίς ἄρα μήτηρ ἢ τεκοῦς ὑμᾶς ποτὲ 215

πατήρ τ' ἀδελφή τ', εἰ γεγῶσα τυγχάνει ;

οἷων στερεῖσα διπτύχων νεανίων

ἀνάδελφος ἔσται. τὰς τύχας τίς οἶδ' ὅτφ

τοιαῖδ' ἔσονται ; πάντα γὰρ τὰ τῶν θεῶν

ἐς ἀφανὲς ἔρπει, κούδ' οἶδ' οὐδεὶς κακόν 220

ἢ γὰρ τύχη παρήγαγ' ἐς τὸ δυσμαθές.

πόθεν ποθ' ἦκετ', ὦ ταλαίπωροι ξένοι ;

ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα,

μακρόν δ' ἀπ' οἴκων χρόνον ἔσεσθ' αἰὲν κάτω.

OP. τί ταῦτ' ὀδύρει, κάπ' τοῖς μέλλουσι νῶ

225

IPHIGENIA IN TAURIS OF

ὦμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτρους
 βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
 οὐδὲ δὴ τὸ δεινὸν παρακέλευσ' ἠκούσαμεν,
 'Πυλάδῃ, θανούμεθ'. ἀλλ' ὅπως θανούμεθα
 'κάλλισθ'. ἔπου μοι, φάσγανον σπάσας χερὶ' 190
 ὥς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,
 φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι
 ἔβαλλον αὐτούς· εἰ δὲ τοὺςδ' ὥσαιατο,
 αὐθις τὸ νῦν ὑπεῖκον ἤρασσον πέτροις. 195
 ἀλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλὼν.
 μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα,
 κύκλῳ δὲ περιβάλλοντες ἐξεκλέψαμεν
 πέτροισι χερῶν φάσγαν', ἐς δὲ γῆν γόνυ 200
 καμάτῳ καθεῖσαν. πρὸς δ' ἄνακτα τῆςδε γῆς
 κομίζομέν νιν. ὁ δ' ἐσιδὼν ὅσον τάχος
 ἐς χέρνιβας τε καὶ σφαγεῖ' ἔπεμπέ σοι.
 εὐχου δὲ τοιάδ' ὦ νεανί σοι ξένων
 σφάγια παρεῖναι· κἂν ἀναλίσκης ξένους 205
 τοιούδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον,
 δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.

IΦ. [coldly] εἶεν. σὺ μὲν κόμμιζε τοὺς ξένους μολῶν
 τὰ δ' ἐνθάδ' ἡμεῖς φροντιοῦμεν οἷα χρῆ.

[The herdsman bows and retires; IPHIGENIA passes within the
 vestibule of the temple.]

EURIPIDES.

SCENE IV.

THE MESSAGE.

IPHIGENIA comes out and seats herself in front of the temple.
Enter the attendants from the king, bringing ORESTES and PYLADES
in manacles.

IΦ. [*majestically*] εἶεν

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχῃ 210

φρουτιστέον μοι. [*to attendants*] μέθετε τῶν ξένων

[*χέρας,*

ὡς ὄντες ἱεροὶ μηκέτ' ὥσι δέσμιοι.

[*attendants loose the bonds.*]

ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε

ἂ χρεὶ' πρὶ τοῖς παροῦσι καὶ νομίζεται.

φεῦ· [*with a relenting sigh*]

[*attendants retire.*]

τίς ἄρα μήτηρ ἢ τεκοῦς' ὑμᾶς ποτὲ 215

πατήρ τ' ἀδελφή τ', εἰ γεγῶσα τυγχάνει ;

οἴων στερεῖσα διπτύχων νεανιῶν

ἀνάδελφος ἔσται. τὰς τύχας τίς οἶδ' ὅτῳ

τοιαῖδ' ἔσονται ; πάντα γὰρ τὰ τῶν θεῶν

ἐς ἀφανὲς ἔρπει, κούδ' οἶδ' οὐδεὶς κακόν 220

ἢ γὰρ τύχῃ παρήγαγ' ἐς τὸ δυσμαθές.

πόθεν ποθ' ἦκετ', ὦ ταλαίπωροι ξένοι ;

ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε *χθόνα,*

μακρόν δ' ἴ

ἔσον' αἰεὶ κάτω.

ΟΡ. τί ταῦτ' ?

ἄλουσι καὶ

IPHIGENIA IN TAURIS OF

κακοῖσι λυπεῖς, ἥτις εἰ ποτ', ὦ γύναι ;
οὔτοι νομίζω σοφόν, ὃς ἂν μέλλων θανεῖν
οἶκτῳ τὸ δαῖμα τοῦλέθρου νικᾷν θέλῃ
οὐδ' ὅστις Ἄιδην ἐγγὺς ὄντ' οἰκτίζεται,
σωτηρίας ἀνελπίς· ὥς δὴ ἐξ ἐνὸς 230
κακῷ συνάπτει, μωρίαν τ' ὀφλισκάνει,
θνήσκει θ' ὁμοίως· τὴν τύχην δ' ἂν χρεῶν.
ἡμᾶς δὲ μὴ θρήνει σὺ τὰς γὰρ ἐνθάδε
θυσίας ἐπιστάμεσθα καὶ γιγνώσκομεν.

ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος 235
Πυλάδης κέκληται ; τότε μαθεῖν πρῶτον θέλω.

ΟΡ. [*pointing to PYLADES*]

ᾧδ', εἴ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

ΙΦ. ποίας πολίτης πατρίδος Ἑλλήνος γεγώς ;

ΟΡ. τί δ' ἂν μαθοῦσα τότε πλέον λάβοις, γύναι ;

ΙΦ. πότερον ἀδελφῶν μητρός ἐστον ἐκ μιᾶς ; 240

ΟΡ. φιλότητί γ', ἐσμέν δ' οὐ κασιγνήτω, γύναι.

ΙΦ. σοι δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ ;

ΟΡ. [*raising*] τὸ μὲν δίκαιον Δυστυχεῖς καλοῖμεθ' ἂν.

ΙΦ. οὐ τοῦτ' ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.

ΟΡ. ἀνώνυμοι θανόντες οὐ γελῶμεθ' ἂν. 245

ΙΦ. τί δὲ φθονεῖς τοῦτ', ἢ φρονεῖς οὔτω μέγα ;

ΟΡ. τὸ σῶμα θύσεις τοῦμόν, οὐχὶ τοῦνομα.

ΙΦ. οὐδ' ἂν πόλιν φράσεως ἥτις ἐστι σοι ;

ΟΡ. ζητεῖς γὰρ οὐδὲν κέρδος, ὥς θανουμένη.

ΙΦ. [*gently*] χάριν δὲ δοῦναι τήνδε κωλύει τί σε ; 250

ΟΡ. [*relenting*] τὸ κλεινὸν Ἄργος πατρίδ' ἐμὴν ἐπεύχομαι.

ΙΦ. [*misusing*] θέλοις ἂν, εἰ σώσαιμί σ', ἀγγεῖλαι τί μοι

EURIPIDES.

- πρὸς Ἄργος ἔλθων τοῖς ἐμοῖς ἐκεῖ φίλοις,
 δέλτον τ' ἐνεγκεῖν, ἣν τις οἰκτεῖρας ἐμὲ
 ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν 255
 φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὕπο
 θνήσκειν γε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης ;
 οὐδένα γὰρ εἶχον ὅστις ἀγγεῖλαι μολών.
 σὺ δ', εἰ γάρ, ὥς ἔοικας, οὔτε δυσγενής,
 καὶ τὰς Μυκήνας οἶσθα χοῦς κἀγὼ θέλω, 260
 σωθῆτι καὶ σὺ μισθὸν οὐκ αἰσχροῦ λαβὼν
 κούφῳ ἕκατι γραμμάτων σωτηρίαν.
 οὗτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε,
 θεῶ γενέσθω θῦμα, χωρισθεὶς σέθεν.
- OP. [*quietly*] καλῶς ἔλεξας τᾶλλα, πλὴν ἓν, ὦ ξένη· 265
 τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα.
 ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς·
 οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν.
 οὐκ οὐν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ
 χάριν τίθεσθαι, καὺτὸν ἐκδύναι κακῶν 270
 ἀλλ' ὥς γενέσθω, τῷδε μὲν δέλτον δίδου·
 πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν
 ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων
 αἰσχιστον ὅστις καταβαλὼν ἐς ξυμφοράς
 αὐτὸς σέσωσται. τυγχάνει δ' ὅδ' ὢν φίλος, 275
 ὃν οὐδὲν ἦσσον ἢ ' με φῶς ὀρᾶν θέλω.
- IΦ. [*touched, and rising with eager admiration*]
 ὦ λῆμ' ἄριστον, ὥς ἀπ' εὐγενοῦς τινὸς
 ρίζης πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος.
 τοιοῦτος εἴη τῶν ἐμῶν ὁμοσπόρων

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- ὅσπερ λέλειπται. καὶ γὰρ οὐδ' ἐγώ, ξένοι, 280
ἀγαδελφός εἰμι, πλὴν ὅσ' οὐχ ὀρώσά νιν.
ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμψομεν
δέλτον φέροντα, σὺ δὲ θανεῖ· πολλὴ δέ τις
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.
- OP. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται ; 285
- IΦ. ἐγώ· θεᾶς γὰρ τῆςδε προστροπὴν ἔχω.
- OP. [astonished] ἄζηλά γ', ὦ νεᾶνι, κοῦκ εὐδαίμονα.
- IΦ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον.
- OP. [with rising horror] αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας ;
- IΦ. οὐκ· ἀλλὰ χαίτην ἀμφὶ σὴν χερνύσομαι. 290
- OP. ὁ δὲ σφαγεὺς τίς ; εἰ τὰδ' ἱστορεῖν με χρή.
- IΦ. εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε.
- OP. τάφος δὲ ποῖος δέξεται μ', ὅταν θάνω ;
- IΦ. πῦρ ἱερὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.
- OP. φεῦ·
πῶς ἄν μ' ἀδελφῆς χεῖρ περιστείλειεν ἄν ; 295
- IΦ. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἴ,
ἡὔξω· μακρὰν γὰρ βαρβάρου ναλεῖ χθονός.
οὐ μὲν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὦν,
ἀλλ' ὦν γε δυνατὸν οὐδ' ἐγὼ λείψω χάριν.
πολὺν τε γάρ σοι κόσμον ἐνθήσω τάφῳ, 300
ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,
καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος
ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν.
ἀλλ' εἰμι, δέλτον τ' ἐκ θεᾶς ἀνακτόρων
οἶσω· τὸ μέντοι δυσμενὲς μὴ μου λάβῃς. 305
- calling to the attendants]*

EURIPIDES.

φυλάσσειτ' αὐτούς, πρόσπολοι, δεσμῶν ἄτερ.
ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
πέμψω πρὸς Ἄργος, ὃν μάλιστ' ἐγὼ φιλῶ,
καὶ δέλτος αὐτῷ ζῶντας, οὓς δοκεῖ θανεῖν,
λέγουσα πιστὰς ἡδονὰς ἀπαγγελεῖ.

810

[*The attendants come forward and guard the prisoners: IPHIGENIA goes into the temple.*]

IPHIGENIA IN TAURIS OF

SCENE V.

THE RECOGNITION.

ORESTES and PYLADES, guarded.

Enter IPHIGENIA from the temple, with a tablet. At the entrance she turns and dismisses her attendants.

ΙΦ. ἀπέλθεθ' ὑμεῖς καὶ παρευτρεπίζετε
τᾶνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.

[to ORESTES and PYLADES]

δέλτου μὲν αἶδε πολίθυροι διαπτυχαί,
ξένοι, πάρεισιν· ἂ δ' ἐπὶ τοῖσδε βούλομαι,
ἀκούσατ'· οὐδεὶς αὐτὸς ἐν πόνοις ἀνῆρ
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.
ἐγὼ δὲ ταρβῶ μὴ 'πονοστήσας χθονὸς
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολὰς
ὁ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.

ΟΡ. τί δῆτα βούλει ; τίνος ἀμηχανεῖς πέρι ; 320

ΙΦ. ὄρκον δότω μοι τάςδε πορθμεύσειν γραφὰς
πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.

ΟΡ. ἢ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους ;

ΙΦ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν, λέγε.

ΟΡ. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρων. 325

ΙΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγείλκειεν ἄν ;

ΟΡ. ἢ καὶ τύραννος ταῦτα συγχωρήσεται ;

ΙΦ. ναί·

πείσω σφε, καὐτὴ ναὸς εἰσβήσω σκάφος.

EURIPIDES.

- ΟΡ. ὄμνῃ σὺ δ' ἔξαρχ' ὄρκον ὅστις εὐσεβής.
 ΙΦ. 'δώσω,' λέγειν χρή, 'τῇνδε τοῖς ἐμοῖς φίλοις.' 330
 ΠΤ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε.
 ΙΦ. κἀγὼ σὲ σώσω Κυανέας ἔξω πέτρας.
 ΠΤ. ἐξαίρετόν μοι δὸς τόδ', ἣν τι ναῦς πάθη,
 χῆ δέλτος ἐν κλυδωνι χρημάτων μέτα
 ἀφανῆς γένηται, σῶμα δ' ἐκσώσω μόνον, 335
 τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον.
 ΙΦ. [*after musing*]
 ἀλλ' οἶσθ' ὃ δράσω ; πολλὰ γὰρ πολλῶν κυρεῖ
 τάνόντα κἀγγεγραμμέν' ἐν δέλτου πτυχαῖς
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις·
 ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκσώσης γραφήν, 340
 αὐτὴ φράσει συγῶσα τἀγγεγραμμένα·
 ἦν δ' ἐν θαλάσσῃ γράμματ' ἀφανισθῇ τάδε,
 τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί.
 ΠΤ. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὕπερ.
 σήμαινε δ' ᾧ χρή τάςδ' ἐπιστολάς φέρειν 345
 πρὸς Ἄργος, ὃ, τι τε χρή κλύοντά σου λέγειν.
 ΙΦ. ἄγγελλ' Ὀρέστη, παιδὶ τἀγαμέμνονος·
 ' ἡ 'ν Αὐλίδι σφαγεῖς' ἐπιστέλλει τάδε
 ' ζῶσ' Ἴφυγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.'
 ΟΡ. [*breathless and wild, interrupting her*]
 ποῦ δ' ἔστ' ἐκείνη ; κατθανοῦς ἤκει πάλιν ; 350
 ΙΦ. [*startled ; then calmly rebuking his impatience*]
 ᾗδ' ἦν ὀρᾷς σὺ μὴ λόγοις ἑκπλησσέ με.
 [*turning to PYLADES again, and continuing the message*]
 ' κόμισαί μ' ἐς Ἄργος, ὃ σύναιμε, πρὶν θανεῖν,

IPHIGENIA IN TAURIS OF

‘ ἐκ βαρβάρου γῆς καὶ μετάστησον θεᾶς
‘ σφαγίων, ἐφ’ οἷσι ξενοφόνους τιμὰς ἔχω.’

OP. [*still bewildered*]

Πυλάδῃ, τί λέξω ; ποῦ ποτ’ ὄνθ’ εὐρήμεθα ; 355

ΙΦ. ‘ ἡ σοῖς ἀραία δώμασιν γενήσομαι,
‘ Ὁρέσθ’, ἔν’ αὐθις ὄνομα δις κλύων μάθης.

OP. [*deeply moved*] ὦ θεοί.

ΙΦ. [*turning to ORESTES*]

τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς ;

OP. [*controlling himself*]

οὐδέν’ πέραινε δ’ ἐξέβην γὰρ ἄλλοσε.

ΙΦ. [*to PYLADES*]

λέγ’ οὐνεκ’ ἔλαφον ἀντιδοῦσά μου θεᾶ 360

Ἄρτεμις ἔσωσέ μ’, (ἦν ἔθυσ’ ἐμὸς πατήρ,

δοκῶν ἐς ἡμᾶς ὀξὺ φάσγανον βαλεῖν,)

ἐς τήνδε δ’ ᾤκισ’ αἶαν. αἶδ’ ἐπιστολαί,

τάδ’ ἐστὶ τὰν δέλτοισιν ἐγγεγραμμένα.

[*gives the tablet to PYLADES*]

ΠΥ. [*joyfully*] ὦ ῥαδίῳις ὄρκοισι περιβαλοῦσά με, 365

κάλλιστα δ’ ὁμόσας, οὐ πολὺν σχήσω χρόνον,

τὸν δ’ ὄρκον ὃν κατώμοσ’ ἐμπεδώσομεν.

[*turning to ORESTES, and giving him the tablet*]

ἰδοῦ, φέρω σοι δέλτον ἀποδίδωμί τε,

Ὁρέστα, τῆςδε σῆς κασιγνήτης πάρα.

[*IPHIGENIA starts at the name ORESTES*]

OP. δέχομαι· παρεῖς δὲ γραμμάτων διαπτυχάς, 370

τὴν ἡδονὴν πρῶτ’ οὐ λόγοις αἰρήσομαι.

[*approaching to embrace her*]

EURIPIDES.

ὦ φιλτίτη μοι σύγγον', ἐκπεπληγμένος
 ὁμος σ' ἀπίστω περιβαλὼν βραχίονι
 ἐς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.

[IPHIGENIA *shrinks back with horror from his arms as one polluted.*]

ὦ συγκασιγνήτη τε καὶ ταύτου πατρός 375
 Ἀγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου,
 ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.

ΙΦ. [*still incredulous*]

ἐγὼ σ' ἀδελφὸν τὸν ἐμόν ; οὐ παύσει λέγων ;
 [*sadly*] τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.

ΟΡ. οὐκ ἔστ' ἐκεῖ σός, ὦ τάλαινα, σύγγονος. 380

ΙΦ. ἀλλ' ἡ Λάκαινα Τυνδαρίς σ' ἐγείνατο ;

ΟΡ. Πέλοπός γε παιδὶ παιδός, οὐ κπέφυκ' ἐγώ.

ΙΦ. [*moved*] τί φῆς ; ἔχεις τι τῶνδ' ἐμοὶ τεκμήριον ;

ΟΡ. ἔχω πατρώων ἐκ δόμων τι πυνθάνου.

ΙΦ. οὐκοῦν λέγειν μὲν χρή σέ, μανθάνειν δ' ἐμέ. 385

ΟΡ. λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε·
 Ἀτρέως Θυέστου τ' οἶσθα γενομένην ἔριν ;

ΙΦ. ἤκουσα, χρυσῆς ἀρνὸς ἡνίκ' ἦν πέρι.

ΟΡ. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπῆνοις ὑφαῖς ;

ΙΦ. [*startled*]

ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεται φρενῶν. 390

ΟΡ. εἰκὼ τ' ἐν ἰστοῖς, ἡλίου μετὰστασιν ;

ΙΦ. ὕφηνά καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.

ΟΡ. ἀ δ' εἶδον αὐτός, τάδε φράσω τεκμήρια·

Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρός,
 ἣν χερσὶ πάλλων παρθένον Πισάτιδα 395

IPHIGENIA IN TAURIS OF

ἐκτήσαθ' Ἴπποδάμειαν, Οἰνόμαον κτανών,
ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.

IΦ. [*convinced, in a passion of joy*]

ὦ φίλτατ', οὐδέν ἄλλο, φίλτατος γὰρ εἶ,
ἔχω σ', Ὀρέστα, τηλόθεν πάτρας ἄπο.

ΟΡ. καὶ γὼ σε τὴν θανοῦσαν, ὥς δοξάζεται.

400

[*they embrace with tears.*]

EURIPIDES.

SCENE VI.

THE PLOT.

Enter THOAS hastily, in search for IPHIGENIA.

The attendants follow.

ΘΟ. ποῦ σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνή
Ἑλληνίς ; ἤδη τῶν ξένων κατήρξατο,
ἀδύτοις τ' ἐν ἀγνοῖς σῶμα λάμπονται πυρί ;

Enter IPHIGENIA from the temple, with the image in her arms.

THOAS turns and sees her : he approaches.

τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρων,
'Αγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις ; 405

ΙΦ. [*in a tone of command*]

ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.

ΘΟ. [*stopping*] τί δ' ἔστιν, Ἴφιγένεια, καινὸν ἐν δόμοις ;

ΙΦ. ἀπέπτυσ'· ὅσῃ γὰρ δίδωμ' ἔπος τόδε.

ΘΟ. τί φροιμιάζει νεοχμὸν ; ἐξαύδα σαφῶς.

ΙΦ. οὐ καθαρὰ μοι τὰ θύματ' ἡγρεύσασθ', ἄναξ. 410

ΘΟ. τί τοῦκιδιάξαν τοῦτό σ' ; ἡ δόξαν λέγεις ;

ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη.

ΘΟ. αὐτόματον, ἢ ἰν σεισμὸς ἔστρεψε χθονός ;

ΙΦ. αὐτόματον· ὄψιν δ' ὁμμάτων ξυνήρμοσεν.

ΘΟ. ἡ δ' αἰτία τίς ; ἡ τὸ τῶν ξένων μύσος ; 415

ΙΦ. ἦδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.

ΘΟ. ἀλλ' ἡ τιν' ἔκανον βαρβάρων ἀκτῆς ἔπι ;

ΙΦ. οἰκεῖον ἦλθον τὸν φόνον κεκτημένοι.

IPHIGENIA IN TAURIS OF

- ΘΟ. τίν' ; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.
 ΙΦ. μητέρα κατειργάσαντο κοινωνῶ ξίφει. 420
 ΘΟ. [shocked] Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.
 ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος.
 ΘΟ. ἡ τῶνδ' ἕκατι δητ' ἄγαλμ' ἔξω φέρεις ;
 ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
 ΘΟ. μiasma δ' ἔγνωσ τοῖν ξένοιν ποίῳ τρόπῳ ; 425
 ΙΦ. ἤλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
 ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς.
 ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἡδύ μοι φρενῶν.
 ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι ;
 ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν. 430
 ΘΟ. ὡς δὴ σφε σώσαιοις ἡδοναῖς ἀγγελμάτων ;
 ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἐμόν.
 ΘΟ. σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
 ΙΦ. πᾶσάν γε μισοῦς Ἑλλάδ', ἥ μ' ἀπώλεσεν.
 ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένοιν πέρι ; 435
 ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
 ΘΟ. οὐκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν ;
 ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω.
 ΘΟ. πηγαῖσιν ὑδάτων ἢ θαλασσίᾳ δρόσῳ ;
 ΙΦ. θάλασσα κλύζει πάντα τὰνθρώπων κακά. 440
 ΘΟ. [assenting] ὀσιώτερον γοῦν τῇ θεῇ πέσοιεν ἄν.
 ΙΦ. καὶ τὰμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι.
 ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων ;
 ΙΦ. ἐρημίας δεῖ καὶ γὰρ ἄλλα δράσομεν.
 ΘΟ. ἄγ' ἔνθα χρήξεις· οὐ φιλῶ τᾶρρηθ' ὀράν. 445
 ΙΦ. ἀγνιστεον μοι καὶ τὸ τῆς θεοῦ βρετας.

EURIPIDES.

- ΘΟ. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος.
 ΙΦ. οὐ γάρ ποτ' ἄν νιν ἡράμην βάθρων ἄπο.
 ΘΟ. δίκαιος ἡσύεβεια καὶ προμηθία.
 ΙΦ. οἴσθ' ἄ μοι γενέσθω ;
 ΘΟ. σὸν τὸ σημαίνειν τόδε. 450
 ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες.
 ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν ;
 ΙΦ. πιστὸν Ἑλλάς οἶδεν οὐδέν.
 ΘΟ. [to attendants] ἵτ' ἐπὶ δεσμά, πρόσπολοι.
 ΙΦ. κάκκομιζόντων γε δεῦρο τοὺς ξένους
 ΘΟ. ἔσται τάδε.
 ΙΦ. κρᾶτα κρύψαντες πέπλοισιν.
 ΘΟ. ἡλίου πρόσθεν φλογός ;
 [THOAS gives orders to some of the attendants, who retire]
 ΙΦ. σῶν τέ μοι σύμπεμπ' ὀπαδῶν.
 ΘΟ. [pointing to some other of his retinue] οἷδ' ὁμαρτήσουσί σοι. 455
 ΙΦ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ
 ΘΟ. [interrupting] ποίας τύχας ;
 ΙΦ. ἐν δόμοις μέμνειν ἅπαντας.
 ΘΟ. μὴ συναντῶσιν φόνῳ ;
 ΙΦ. μυσαρὰ γὰρ τὰ τοιάδ' ἐστὶ.
 ΘΟ. [to a messenger] στείχε καὶ σήμαινε σὺ
 ΙΦ. [interrupting] μηδέν' εἰς ὄψιν πελάζειν.
 ΘΟ. εὖ γε κηδεύεις πόλιν.
 [messenger goes out]
 ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῷ
 ΘΟ. [interrupting] τί χρῆμα δρῶ ; 460

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ΙΦ. ἄγνισον πυρσῷ μέλαθρον.

ΘΟ. καθαρὸν ὡς μόλῃς πάλιν ;

ΙΦ. ἥνικ' ἂν δ' ἔξω περῶσιν οἱ ξένοι,

ΘΟ. [interrupting] τί χρή με δρᾶν ;

ΙΦ. πέπλον ὀμμάτων προθέσθαι.

ΘΟ. μὴ παλαμναῖον λάβω ;

ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζειν,

ΘΟ. [interrupting] τοῦδ' ὄρος τίς ἐστί μοι ;

ΙΦ. θαυμάσης μηδέν.

ΘΟ. τὰ τῆς θεοῦ πρᾶσσ' ἐπὶ σχολῆς καλῶς. 465

ΙΦ. εἰ γὰρ ὡς θέλω καθαρμὸς ὄδε πέσοι.

ΘΟ. συνεύχομαι.

THOAS remains standing. PYLADES and ORESTES come out of the temple with lambs and sacred ornaments as if for purification. Attendants follow behind, bringing chains, which they give to IPHIGENIA. PYLADES and ORESTES join IPHIGENIA, and the three pass solemnly and slowly away. The instant THOAS catches sight of the captives, he covers his face with his garment. A long silence.

EURIPIDES.

SCENE VII.

THE FINALE.

Enter a messenger hurriedly, who knocks violently at the door of the palace, and shouts loud.

ΑΓ. ὦν χαλᾶτε κληῖθρα, τοῖς ἔνδον λέγω,
καὶ δεσπότην σημήναθ' οὔνεκ' ἐν πύλαις
πάρειμι, καινῶν φόρτον ἀγγέλλων κακῶν.

[*Enter THOAS and his retinue*]

ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν, 470
πύλας ἀράξας καὶ φόβον πέμψας ἔσω;

ΑΓ. ὦναξ, ἄκουσον. ἡ νεᾶνις, ἡ ἑνθάδε
βωμοῖς παρίστατ', Ἴφιγένει' ἔξω χθονὸς
σὺν τοῖς ξένοισιν οἴχεται, σεμνὸν θεᾶς
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα. 475

ΘΟ. πῶς φῆς; τί πνεῦμα συμφορᾶς κεκτημένη;

ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.

ΘΟ. τὸν ποῖον; ἄρ' ὃν Τυνδαρὶς τίκτει κόρη;

ΑΓ. ὃν τοῖσδε βωμοῖς θεὰ καθωσιώσατο.

ΘΟ. ὦ θαῦμα. πῶς σε μείζον ὀνομάσας τύχω; 480

ΑΓ. μὴ ἑνταῦθα τρέψῃς σὴν φρέν', ἀλλ' ἄκουέ μου,
σαφῶς δ' ἀθρήσας καὶ κλύων ἐκφρόντισον
διωγμὸς ὅστις τοὺς ξένους θηράσεται.

ΘΟ. λέγ'. εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλου πόρον
φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυ. 485

ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,

IPHIGENIA IN TAURIS OF

οὐ ναῦς Ὀρέστου κρύφιος ἦν ὥρμισμένη,
ἡμᾶς μέν, οὐδς σὺν δεσμὰ συμπέμπεις ξένων
ἔχοντας, ἐξένευσ' ἀποστῆναι πρόσω
Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα 490
θύσουσα καὶ καθαρόν, δν μετώχετο.
αὐτὴ δ' ὀπισθε δέσμ' ἔχουσα τοῖν ξένοιον
ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μέν,
ἤρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ.
χρόνῳ δ', ἔν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον, 495
ἀνωλόλυξε καὶ κατῆδε βάρβαρα
μέλη μαγεύουσ', ὡς φόνον νίζουσα δή.
ἐπεὶ δὲ δαρὸν ἦμεν ἡμενοὶ χρόνον,
ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι
κτάνοιεν αὐτὴν δραπέται τ' οἰχοίατο. 500
φόβῳ δ' ἂ μὴ χρῆν εἰσορᾶν καθήμεθα
συγῇ, τέλος δὲ πᾶσιον ἦν αὐτὸς λόγος,
στείχειν ἔν' ἦσαν, καίπερ οὐκ ἐωμένους.
κάνταυθ' ὀρώμεν Ἑλλάδος νεὼς σκάφος
ταρσῷ κατῆρει πίτυλον ἐπτερωμένον, 505
ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας
ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.
κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων
ἄγκυραν ἐξανήπτου, οἱ δὲ κλίμακας 510
σπεύδοντες ἡγῶν διὰ χερῶν πρυμνήσια,
πόντῳ δὲ δόντες τοῖν ξένοιον καθίσαν.
ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐξείδομεν
δδλία τεχνήμαθ', εἰχόμεσθα τῆς ξένης

EURIPIDES.

- πρυμνησίων τε, καὶ δι' εὐθυνητηρίας 515
 οἶακας ἐξηροῦμεν εὐπρύμνου νεώς.
 λόγοι δ' ἐχώρουν, ' τίνοι λόγῳ πορθμεύετε
 ' κλέπτουντες ἐκ γῆς ξόανα καὶ θυηπόλους ;
 ' τίνος τίς ὦν σὺ τήνδ' ἀπεμπολᾷς χθονός ;'
 ὁ δ' εἶπ', ' Ὀρέστης, τῆςδ' ὄμαιμος, ὡς μάθης, 520
 ' Ἀγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι
 ' λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.'
 ἀλλ' οὐδὲν ἦσσον εἰχόμεσθα τῆς ξένης,
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν
 [pointing to his bruised cheeks]
 ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. 525
 κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι.
 δεινοῖς δὲ σημάτωντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρᾳ
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν 530
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέως
 ἐμαρνάμεσθα καὶ πέτρους ἐβάλλομεν.
 ἀλλ' εἰργον ἡμᾶς τοξόται πρύμνης ἐπι
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρόσσω.
 κὰν τῷδε, δεινὸς γὰρ κλύδων ὥκειλε ναῦν 535
 πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξει πόδα,
 λαβὼν Ὀρέστης ὦμον εἰς ἀριστερόν,
 βὰς ἐς θάλασσαν κὰπὶ κλίμακος θορών,
 ἔθηκ' ἀδελφὴν τ' ἐντὸς εὐσέλμου νεώς,
 τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης 540

IPHIGENIA IN TAURIS OF

οὐ ναῦς Ὀρέστου κρύφιος ἦν ὥρμισμένη,
 ἡμᾶς μέν, οὐδς σὺν δεσμὰ συμπέμπεις ξένων
 ἔχοντας, ἐξένευσ' ἀποστῆναι πρόσω
 Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα 490
 θύσουσα καὶ καθαρμόν, ὃν μετώχετο.
 αὐτὴ δ' ὀπισθε δέσμ' ἔχουσα τοῖν ξένοι
 ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μέν,
 ἤρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ.
 χρόνῳ δ', ἔν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον, 495
 ἀνωλόλυξε καὶ κατῆδε βάρβαρα
 μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.
 ἐπεὶ δὲ δαρὸν ἦμεν ἡμενοὶ χρόνον,
 ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι
 κτάνοιεν αὐτὴν δραπέται τ' οἰχοίατο. 500
 φόβῳ δ' ἂ μὴ χρῆν εἰσορᾶν καθήμεθα
 συγῇ, τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,
 στείχειν ἔν' ἦσαν, καίπερ οὐκ ἐωμένους.
 κἄνταυθ' ὀρώμεν Ἑλλάδος νεὸς σκάφος
 ταρσῷ κατῆρει πίτυλον ἐπτερωμένον, 505
 ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας
 ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
 ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.
 κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων
 ἄγκυραν ἐξανήπτον, οἱ δὲ κλίμακας 510
 σπεύδοντες ἦγον διὰ χερῶν πρυμνήσια,
 πόντῳ δὲ δόντες τοῖν ξένοι καθίεσαν.
 ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐξειδομεν
 δόλια τεχνήμαθ', εἰχόμεσθα τῆς ξένης

EURIPIDES.

πρυμνησίῳν τε, καὶ δι' εὐθυνηρίας 515
 οἶακας ἐξηροῦμεν εὐπρύμνου νεώς.
 λόγοι δ' ἐχώρουν, 'τίνι λόγῳ πορθμεύετε
 ' κλέπτοντες ἐκ γῆς ξόανα καὶ θνηπόλους ;
 ' τίνος τίς ὦν σὺ τήνδ' ἀπεμπολᾷς χθονός ;'
 ὁ δ' εἶπ', 'Ὀρέστης, τῆςδ' ὄμαιμος, ὡς μάθης, 520
 ' Ἀγαμέμνωνος παῖς, τήνδ' ἐμὴν κομίζομαι
 ' λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.'
 ἀλλ' οὐδὲν ἦσσαν εἰχόμεσθα τῆς ξένης,
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν
 [pointing to his bruised cheeks]
 ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. 525
 κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῖν
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι.
 δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρῳ
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν· 530
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέρως
 ἐμαρνάμεσθα καὶ πέτρους ἐβάλλομεν.
 ἀλλ' εἰργον ἡμᾶς τοξόται πρύμνης ἔπι
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρόσω.
 κὰν τῷδε, δεινὸς γὰρ κλύδων ὥκειλε ναῦν 535
 πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα,
 λαβὼν Ὀρέστης ὦμον εἰς ἀριστερόν,
 βὰς ἐς θάλασσαν καπὶ κλίμακος θορών,
 ἔθηκ' ἀδελφὴν τ' ἐντὸς εὐσέλμου νεώς,
 τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης 540

IPHIGENIA IN TAURIS OF

ἀγαλμα. νηὸς δ' ἐκ μέσης ἐφθέξατο
 βοή τις, 'ὦ γῆς Ἑλλάδος ναῦται νεώς,
 ' λάβεσθε κώπης ρόθιά τ' ἐκλευκαίνετε·
 ' ἔχομεν γὰρ ὧν περ οὔνεκ' Εὐξενον πόρον
 ' Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.' 545
 οἱ δὲ στεναγμὸν ἡδὺν ἐκβρυχώμενοι
 ἔπαισαν ἄλμην. ναῦς δ', ἕως μὲν ἐντὸς ἦν
 λιμένος, ἐχώρει, στόμια διαπερώσα δὲ
 λάβρω κλύδωνι συμπεσοῦσ' ἠπείγετο·
 δεινὸς γὰρ ἔλθων ἄνεμος ἐξαίφνης σκάφος 550
 ὤθει παλιμπρυμνηδόν· οἱ δ' ἐκαρτέρουν
 πρὸς κύμα λακτίζοντες· εἰς γῆν δ' ἔμπαλιν
 κλύδων παλὶρρους ἤγε ναῦν. σταθεῖσα δὲ
 ' Ἀγαμέμνονος παῖς ἤῤατ', ' ὦ Λητοῦς κόρη,
 ' σῶσόν με, τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα 555
 ' ἐκ βαρβάρου γῆς, καὶ κλοπαῖς σύγγνωθ' ἐμαῖς.
 ' φιλεῖς δὲ καὶ σὺ σὸν κασίνγητον, θεά·
 ' φιλεῖν δὲ καμὲ τοὺς ὀμαίμονας δόκει·
 ναῦται δ' ἐπευφήμησαν εὐχαῖσιν κόρης
 παιᾶνα, γυμνὰς ἐξ ἐπωμίδων χέρας 560
 κώπη προσαρμόσαντες ἐκ κελεύσματος.
 μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἦει σκάφος·
 χῶ μὲν τις ἐς θάλασσαν ὠρμήθη ποσὶν,
 ἄλλος δὲ πλεκτὰς ἐξανήπτεν ἀγκύλας.
 καὶ γὰρ μὲν εὐθὺς πρὸς σὲ δεῦρ' ἀπεστάλην, 565
 σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας.
 ἀλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῖν·

EURIPIDES.

εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
οὐκ ἔστιν ἐλπὶς τοῖς ξένοις σωτηρίας.

ΘΟ. [*addressing the crowd who have gathered during the recital*]

ὦ πάντες ἄστοι τῆσδε βαρβάρου χθονός, 570

οὐκ εἶα πάλοις ἐμβαλόντες ἡνίας

παράκτιοι δραμεῖσθε, κάκβολας νέως

Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ

σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε ;

οἱ δ' ὠκυπομποὺς ἔλξετ' ἐς πόντον πλάτας ; 575

ὥς ἐκ θαλάσσης ἔκ τε γῆς ἱππεύμασι

λαβόντες αὐτοὺς ἢ κατὰ στυφλοῦ πέτρας

ρίψωμεν, ἢ σκόλοψι πῆξωμεν δέμας. [*citizens disperse*]

[*turning to the chorus of Grecian maidens*]

ὤμας δὲ τὰς τῶνδ' ἱστορας βουλευμάτων

γυναικάς, αὖθις, ἥνικ' ἂν σχολὴν λάβω, 580

ποινασόμεσθα· νῦν δὲ τὴν προκειμένην

σπουδὴν ἔχοντες οὐ μενούμεν ἥσυχοι.

[*is hastily retiring, when enter ATHENE.*]

ΑΘ. ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ

Θόας ; ἀκουσον τῆσδ' Ἀθηναίας λόγους.

[*THOAS stops and listens*]

παῦσαι διώκων ρεύμά τ' ἔξορμῶν στρατοῦ· 585

πεπρωμένοις γὰρ θεσφάτοισι Λοξίου

δεῦρ' ἦλθ' Ὀρέστης, τὸν τ' Ἐρινύων χόλον

φεύγων ἀδελφῆς τ' Ἀργος ἐσπέμψων δέμας

ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα.

πρὸς μὲν σ' ὄδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν 590

δοκεῖς Ὀρέστην, ποντίφ λαβὼν σάλω,

ἥδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα

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πόντου τίθησι νῶτα πορθμεύων πλάτῃ.

[gazing towards the sea]

μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,
κλύεις γὰρ αὐδήν, καίπερ οὐ παρών, θεᾶς, 595

χώρει λαβὼν ἄγαλμα σύγγονόν τε σὴν.

ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς,

χωρὸς τίς ἐστὶν Ἀθιδος πρὸς ἐσχάτοις

ὄροισι, γείτων δειράδος Καριστίας,

ἱερός, Ἀλὰς νιν οὐμὸς ὀνομάζει λεῶς 600

ἐνταῦθα τεύξας ναὸν ἱδρυσαι βρέτας,

ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,

οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα

οἴστροις Ἐρινύων. τάςδε δ' ἐκπέμπειν χθονὸς

[pointing to the chorus]

Ἑλληνίδας γυναῖκας ἐξεφίεμαι. 605

[turning again to the sea]

ἀλλ' ἐκκομίζου σὴν κασιγνήτην χθονός,

Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θόας. [to THOAS]

ΘΟ. [reverentially] ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις

ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.

ἐγὼ δ' Ὀρέστη τ', εἰ φέρων βρέτας θεᾶς 610

βέβηκε', ἀδελφῇ τ' οὐχὶ θυμούμαι· τί γὰρ

πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν ;

ἴτωσαν ἐς σὴν σὺν θεᾶς ἀγάλματι

γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.

πέμψω δὲ καὶ τάςδ' [pointing to the chorus] Ἑλλάδ' 615

[εἰς εὐδαίμονα

γυναῖκας, ὥσπερ σὸν κέλευσμά' ἐφίεται.

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παύσω δὲ λόγῃην, ἣν ἐπαίρομαι ξένοις,
νηῶν τ' ἐρετμά, σοὶ τὰδ' ὥς δοκεῖ, θεά.

ΑΘ. αἰνῶ· τὸ γὰρ χρεὼν σοῦ τε καὶ θεῶν κρατεῖ·
[turning to the sea, and looking up to heaven]

ἔτ', ὦ πνοαί, ναυσθλοῦσθε τὸν Ἀγαμέμνωνος 620

παῖδ' εἰς Ἀθήνας· συμπορεύσομαι δ' ἐγώ,
σώζουσ' ἀδελφῆς τῆς ἐμῆς σευνὸν βρέτας.

THE END.

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NOTES.

N.B.—Where portions of lines have been omitted on account of difficulty or other reasons, the text has been altered just enough to make the metre complete.

SCENE 1.

1. πτυχή ['fold'], 'vale.'
4. ὑβρίζω, 'to insult.'
9. οὐ μή, when found in sentences that are not interrogative, is used with the subjunctive or future indicative, and is an elliptical phrase. There is some such word as 'fear' understood with the word οὐ; thus, οὐ μήποτε τίς σ' ἄξει (Sophocles), means 'there is no fear that,' or 'no chance that any one shall take you.' Similarly with the subjunctive (with a shade more of contingency), οὐ μὴ γένηται, 'there is no fear that it should happen.' ἀφορμίζομαι, 'to loosen from the moorings.'
10. πρὶν ἄν, the indefinite form of πρίν (of course only in primary time) is only used after a negative, or what is equivalent to a negative. The reason for this is seen at once by considering the difference between the definite 'I shall go away before you return,' and the indefinite 'I shall not go away before you return.'
11. τέκοι, indefinite opt. after historic ηὔξω.
12. ηὔξω, 1st aor. from εὔχομαι. 'Thou didst vow.' φωσφόρος, because Artemis was the goddess of light.
14. τὸ καλλιστεῖον, 'awarding me the palm of beauty.' Agamemnon vowed the most beautiful thing. Calchas, by ordering the sacrifice of Iphigenia, tacitly 'awarded her the palm of beauty.'
16. ἐπί, 'on pretext of.'

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18. note the imperfect; [lit. 'I was being slain'], 'they were in act to slay.'
20. διὰ . . . αἰθέρα: acc. instead of commoner gen. The act of *extension* is right in principle with διὰ, though rare in Attic.
22. οὗ, 'where.' γῆς, after ἀνάσσει.
23. τιθείς, 'plying.' τόδε τοῦνομα, viz., the name of Θόας, from θοός, 'swift.'
26. ὄντος καὶ πρίν, 'having been in force before too': the pres. part. giving the *extended time*, and the πρίν the tense.
27. ὅς ἂν κατέλθῃ, indef. subjunctive after primary tense θύω. κατέλθῃ. The Greeks conceived the sea-coast as lower than the *open sea*, as well as lower than the inland parts. Hence 'to land' is, in Greek, 'to come down.'
28. Iphigenia begins the sacrificial rite; the attendants really slaughter.
29. ἀνάκτορον, properly 'a palace,' here 'a temple.'
34. 'earth's ridges shook with rocking,' i.e. an earthquake.
The accusative and infinitive depends, naturally but ungrammatically, on ἔδοξα. These irregularities are called *anacoluthon* [ἀ, ἀκολουθέω, 'to follow'], as the construction does *not follow* correctly. From here to 43 the infinitive construction (so natural in relating a dream) is adopted and dropped at will.
35. θρίγκον, 'battlements.'
36. ἐρείψιμον, 'tottering.' [stem, ἐριπ- 'fall.']
38. στῦλος, 'a pillar.'
39. ἐπικράνα, 'capital.'
The infinitives καθεῖναι, &c. depend really in sense on ἔδοξε.
42. τιμῶσα, 'respecting' the office. ὑδραίνειν [ἔδοξα], 'methought I sprinkled,' i.e. for the sacrifice.
43. τοῦναρ = τὸ θῆαρ.
46. χέριβες [χείρ, νίπτω, 'wash'], 'holy water.' The nom. to θνήσκουσι is the understood antecedent to οὗς.

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- 47. *συνάψαι*, 'to apply.'
- 48. Strophius was father of Pylades.
- 49. *χοάς*, 'libations' to propitiate his shade. For she believes her dream, and fancies him dead.
- 53. *τίνος*; the interrogative word need not be early in the sentence in Greek, as it must in English.

SCENE 2.

- 55. *ἢ* or *ἐστὶ* understood: 'lest there be.'
- 60. *θρυγώματα*, 'the cornice' or 'coping-stones.' If the reading is right in this line, which is doubtful, *ξανθά ἐξ αἱμάτων* means 'yellow from blood-stains.'
- 62. *ἀκροθίνια*, 'trophies.' Possibly they may have been skulls, which would make the scene more ghastly.
- 64. *ἄρκυς*, 'snare.'
- 65. *χρήσας*, 'by thy oracles.'
- 66. *διαδοχή* is properly 'a succession,' 'by Fury after Fury.' In old myths they were only 3. Later, their number was not limited.
- 68. *καμπίμους*, 'bending' courses, metaphor from the stadium, where the course bent round the turning-post (*καμπτήρ*).
- 69. *τροχηλάτου*, 'whirling.' [*τρόχος*, 'wheel' (*τρέχ-*) and *ελαύνω*.]
- 72. *εἶπας*, 'badest,' which governs the construction down to 79, the last verb *ἔξειν* being governed by 'thou saidst;' for the oratio obliqua once introduced by *εἶπας*, it is easy to change from oblique petition to oblique statement.
- 78. *τὸ ἐνθίνδε*, 'for the rest.'
- 82. *συλλήπτωρ*, 'aider.'
- 83. *δρῶμεν*, deliberative subjunctive. *ἀμφίβληστρα* (*βάλλω*), lit. 'a thing thrown round,' hence 'the girding walls.'

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84. 'shall we mount the steps?'
85. in conditional sentences *ἄν* is often repeated, especially if they are long, or excited.
87. 'nought of which we know how to do.'
90. as the imper. has no first person, this subj. (called hortative) is used instead.
92. *κακίζω*, 'to spurn' or 'insult.' This is the verbal of it, like Lat. gerundive.
94. *διακλύζει*, 'surges through.' *νοτίδι*, 'with billows.'
96. *κᾶτα* = *καὶ εἴτα*.
97. *λυγαῖος*, 'dark.'
99. *προσφέροντε*, acc. dual agreeing with subject of *τολμητέον*. Logically this should be dative, but in Attic the acc. is occasionally used [as if it were *δεῖ τολμᾶν*, instead of *τολμητέον*].
100. 'and mark the eaves where there is space (*κενόν*) to let down your body from the beams.' *τρίγλυφοι* were the projecting ends of the wooden beams, between which, in old times, the spaces were left unfilled, *κενόν*. These ends were adorned with three scoops (*τρι- γλυφ-*): and the ornament is still common in imitation-classical architecture.
101. *ἀγαθοί*, for *οἱ ἀγαθοί*.
103. *ἐκ τερμάτων*, 'from the goal.' Sense: 'surely we have not come all this long way for nothing.' Observe the neg. *οὔτοι* extends over *both* clauses, as it always does when a sentence is divided after a neg. into two clauses by *μέν* and *δέ*. *νόστον*, 'a return.'
106. *χθονός*, governed by *ἔποι*. *ἔποι* by attraction for *ἐκείσε* *ἔπου*.
107. 'the god (*τὸ τοῦ θεοῦ*) will not be the cause of the oracle falling fruitless.' It won't be his fault if his oracle is unfulfilled.
109. *σκηψις*, 'an excuse' (for shirking it).

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SCENE 3.

112. 'what is there *in*, &c.?' ἐκπλήσσουν, 'astonishing.'
113. Συμπληγάδα, usually plural, the name of the two fabled Clashing Rocks at the mouth of the Euxine, supposed to dash together and crush anything that tried to pass between them.
114. δίπτυχοι, 'two.' πρόσφαγμα [σφάζω], 'sacrifice.'
116. κατάργματα, first 'offerings,' the meal, &c. [ἄρχω.]
117. φθάνω, 'to anticipate,' hence οὐκ ἂν φθάνοις, 'you cannot be too quick in. . . .' Notice the double ἂν with φθάνοις. See 85.
120. φράσαι, 'so as to tell,' explanatory infinitive [a weak kind of consecutive].
121. ἄτερος = ὁ ἕτερος. So θατέρου = τοῦ ἑτέρου.
122. ξύζυγος [σύν, ζεύγνυμι] 'companion.'
125. ῥηγμίς, 'a crag.' The 'homeless path' is the sea.
127. δρόσος, 'water' [lit. 'dew'].
128. ἐπάνελθε, 'return to' that point, with which he began, 113.
131. ἐκφοινίσσω, 'to stain with blood' [φόνος]. 'Not for some time' she means, cf. 59. οὕπω is too strong.
133. ὕλοφορβός, 'pasturing in the woodlands.'
135. κοιλωπός, 'hollow.' [ὤπ-, 'face']. ἄγμός, 'rent,' 'crevice' [ἄγνυμι]. διαρρώξ, 'torn.'
138. 'plying his steps on tiptoe.'
140. θάσσω, 'to sit.'
142. Leucothea and Palaemon were sea-gods. 'Dioskori' were Castor and Pollux.
145. ἀγάλατα, 'darlings,' 'children.' [lit. 'honours.']
148. ἐφθαρμένους, 'wrecked.'
149. φάραγγ'. acc. of the rock, as the seat on which they sat; a kind of half-cognate.

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150. *θύοιμεν*, opt. of orat. obliq.
151. *ἔδοξε* is used in two senses; in 151, 'he seemed;' in 152, 'it seemed good.' Cf. 34, 40, 42.
152. *ἐπιχώριος*, 'according to the custom of the place,' 'customary.'
156. *ἀλαίνω*, 'to rave.' He shouts as a hunter, pointing to the distant game.
159. *ἐχίδναις ἐστομωμένη*, 'gaping with vipers' mouths upon me.'
The description is of Orestes pursued by his Furies.
160. *χελυνῶν*, 'lips,' a conjectural reading.
161. *ἐρέσσω*, 'to row.' [remigio alarum, Virgil.]
166. *ὅπως*, 'as' [can be put *after* the simile, as *ὡς*, 156].
167. *λαγών*, 'flank.'
168. *τάδε* [cognate acc.], 'thus.'
171. *κόχλος*, 'a shell' used as a horn.
173. *φαύλους μάχεσθαι*, 'poor to fight,' 'poor match for.'
174. *πληρώω*, to 'collect' [lit. 'fill'].
177. *πρῶτον*, 'opportunely' [lit. *πρὸ ἔργου*, 'furthering the work'].
179. *ἀποψάω*, 'to wipe off.' [this *η* appears irregularly in certain old Attic words for *α*, as *διψῆν*, *πεινῆν*, *χρῆσθαι*. It is an Ionic form.] *τημελέω*, 'to tend.'
180. *εὖπηνος*, 'fine-woven.' *προὔκάλυπτεν*, 'held before him.'
183. *ἔμφρων*, 'with recovered sense.'
184. *ἔγνω* has two constructions here after it: an object-clause ('that the surge of foes was,' &c.) and an object ('the calamity' . . .)
186. *ἀνίημι*, 'to slacken.'
188. *οὗ* is relative pronoun. 'And then his terrible cry' . . .
189. *ὅπως* with fut. is elliptical, some such idea as 'see' how, &c. being supplied. Sense: 'we shall die, but consider how we shall die most nobly.'
191. *δίπαλτα* [*πάλλω*, shake], 'doubly brandished;' i.e. the two swords.

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192. *λεπαῖος*, 'rocky.'
193. *εἰ φύγοι*, 'if one fled' = 'whenever one fled,' conditional here. equivalent (as in all languages is possible) to the indefinite.
194. nom. to *ᾠσαῖατο* is 'the two strangers.' *ᾠσαῖατο*, Ionic form for *ᾠσαυτο*, allowed in Attic poetry.
195. *τὸ νῦν ὑπέεικον*, 'the part that just now was giving way,' nom. to *ἤρασσον*, as in sense it is plural. The moment they routed any of their circle of foes, they were taken in the rear by another part of the circle: as they turned to pursue them, the first lot (*τὸ νῦν ὑπέεικον*) returned to the charge, and took them in the rear likewise.
197. the men are the *θύματα*, 'victims.'
202. *ὅσον τάχος*, 'as much speed' as there is, i.e. 'as speedily as possible.'
203. *ἐς*, 'for.' In prose it would be *ἐπὶ* or *μετά* with acc.
204. *ξένων*, gen. of definition, 'stranger-victims.' Notice the double meaning of these lines: the simple sense in the mouth of the herdsman, accustomed to human sacrifices, and the terrible significance to the audience who know that the proposed sacrifice is Orestes, the brother of the priestess. In v. 206 especially the words *ἀποτίσει φόνον* have this significance, the vengeance being so much more complete than the speaker imagines. This situation is well called Dramatic Irony.
208. Iphigenia is hardened by the dream of her brother's death.

SCENE 4.

214. *νομίζεσθαι*, 'are customary.'
215. *ἐπὶ τοῖς παροῦσι*, 'in the present case.' Lit. 'on basis of . . .'
'things being as they are.'
216. observe the irony of this 'if.' Cf. 277.

EURIPIDES.

218. οἶδε has two constructions after it (cf. 184), 'who knows of mishaps?' and 'who knows to whom such (mishaps) will happen?' In most languages, as in English, these would be combined into one. The simplest instance is οἶδά σε ὅστις εἶ, in the Gospel, where the Greek idiom 'I know thee who thou art,' is retained by the English translators.
220. 'God's dealings move into the dark,' i.e. are always hiding from us.
221. 'carries us on to the unknown.' παρήγαγε, aorist of habit.
223. διὰ μακροῦ, 'after long interval.'
230. δύο κακῶ. The two evils are the charge of folly, and death. ὀφλίσκάνω, 'to incur a charge.'
232. εἶν, i.e. 'let it take its course,' have its way.
239. πλέον λαβεῖν, 'to get advantage.'
241. φιλότηγί γ'. This, the γε of dialogue, is often translated 'yes.'
- How this comes is easy to see, from the translation :
- 'Are you brothers?' asks Iphigenia.
- 'In friendship, at least, [we are].'
- Thus this γε implies *assent to the question, with a limitation or further specification.*
244. δός, 'attribute.'
246. τοῦτο, 'the telling your name.'
249. 'thy question boots me not, for I must die.'
252. μοι, 'for me,' 'I pray.' The ethical dative, of the person *interested*, not *directly affected* by the act. The difference is easily seen by comparing μοι with φίλοις.
256. φονέα, the predicate.
258. 'I had no one who could tell,' deliberative indirect.
262. ἕκατι, 'for sake of.'
266. τὸ (σφαγῆναι τόνδε), where the acc. with the inf. is regarded as a substantive with the article τὸ.

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267. 'I am the pilot in these disasters,' *i.e.* I led him into this trouble.
269. ἐπ' ἀλέθρῳ, 'by the death' [lit. 'on terms of']. χάριν τίθεσθαι, 'to oblige you.' αὐτόν, 'myself.'
271. ὥς (accented), 'thus.'
273. τὰ τῶν φίλων, accus. after καταβαλόν. 'It is most shameful, whenever a man,' &c. The construction is anacoluthon, confused between αἰσχιστον ὅτε and αἰσχιστος ὅστις.
277. λῆμα, 'spirit.' Note the irony of the indefinites τινός and ἥτις (226), in the mouth of brother and sister. Cf. also 296.
281. ὅσα, 'so far as.' adv.
284. 'desire of this,' *i.e.* of death: or perhaps: 'zeal for this man.'
286. προστροπή, 'service.' 'I am minister of this goddess.'
288. observe the pregnant const. of εἰς ἀνάγκην with κείμεθα; 'we have been brought into great straits.'
291. χρή, 'I may.'
295. περιστέλλω, 'to deck for burial.' πῶς ἄν, lit. 'how could it,' *i.e.* 'I would it might.' This wish, and the careless answer ὅστις ποτ' εἴ, are further examples of the Dramatic Irony explained 204.
299. οὐ μὴν ἀλλὰ may be translated 'not but what,' or 'and yet.' It really is an elliptical sentence. οὐ μὴν, 'not indeed' [will I neglect thee] 'but,' &c. 'and yet not even I will fail to serve thee [λείψω χάριν, 'omit a kindness'] where it is possible. ὧν gen. after χάριν, of definition.
301. κατασβέσω, after the burning.
302. ἀνθεμόρρυτον, 'shed from flowers.' ξουθός, 'yellow.'
305. τὸ δυσμενές μου, 'hatred against me.' μοι would be more natural. The vague hope of the last four lines is most strikingly realised in the next scene.

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SCENE 5.

313. *πολύθυροι διαπτυχαί*, 'many-leaved foldings.'
314. *ἐπὶ τοῖσδε*, 'in this matter.'
315. 'no man is the same when in trouble and when, &c.
318. *παρ' οὐδὲν θέσθαι*, exactly the English 'to set at nought' [lit. 'to count equal to nothing'].
321. *πορθμεύω*, 'to carry.'
323. *τοὺς αὐτοὺς λόγους*, *i.e.* an oath.
324. *δράσειν* depends upon *λόγους*, 323, 'an oath to do what?'
327. *συγχωρέω*, 'to concede,' 'assent.' The middle form of the future is used indifferently with the active.
329. *ἐξάρχω*, 'dictate' [lit. 'begin,' 'lead the way']. *εὐσεβής*, 'sacred.'
330. notice *ἐμοῖς* (speaking in her own name) with *δώσω* (speaking in his).
332. *Κυανέα*, the Symplegades or Clashing Rocks at the entrance of the Euxine were called the Dark Rocks (*κυάνεος*).
333. *ἐξαίρετον* [lit. 'taken out,' adj.], 'grant me this exception' or 'reservation.'
336. *ἔμπεδον*, 'valid.' The acc.-inf. in this line depends (in sense) on *δός*, and is an expansion of *ἐξαίρετον τόδε*.
337. *πολλὰ γάρ*, &c. 'For much gains much,' 'many resources gain many ends,' 'much begin, much win,' *i.e.* the more precautions, the more chance of success.
338. *τὰ ἐνόντα καὶ ἐγγεγραμμένα*.
343. a hissing line.
344. *τῶν θεῶν*, because she had provided against the violation of the oath.
346. *κλύοντα*, *i.e.* *ἐμέ*.
347. *παιδὶ τῇ Ἀγαμέμνονος*.
349. to her friends at Argos she is practically dead.

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355. *δυσ* i.e. *δυνε*.
 356. *ἀραία*, active, 'disastrous' [*ἀρά*, curse].
 357. the message stops at 'Ορέσθ. *ὦν* *αὐθις* . . . &c. she says to Pylades.
 359. *ἐξέβην*, in thought. The MSS. give this line and *ὦ θεοί* to Pylades. But the excited exclamations all through are Orestes'.
 360. *οὐνεκα* [lit. *οὐ ἔνεκα*, 'wherefore'], comes to mean merely 'that' after a saying verb.
 361. *ἦν* refers to *ἐλαφον*.
 365. the oath was 'easy,' because Orestes was close at hand.
 366. *κάλιστα* *δ'* *δμόσας*; everything was happy, her promise among the rest. *σχῆσω*, 'stay.'
 367. *ἐμπεδώ*, 'fulfil.'
 370. *παρείς*, 'laying aside.' *οὐ λόγους*, but with embraces.
 373. *ἀπίστα*, 'incredulous' from joy.
 379. 'Argos holds him' [lit. 'is full (*μεστός*) of him']. Nauplia, the port of Argos.
 381. Clytaemnestra, daughter of Tyndarus, married Agamemnon son of Atreus, son of Pelops.
 382. *ῥκπέφυκ* = *ἐκπέφυκα*.
 386. *ἀκοῇ* *ῥΗλέκτρας*, 'by hearsay from Electra,' their sister.
 390. *κάμπτειν*, 'to turn,' properly of the race-course.
 391. *μετάσταςιν*, 'turning.' Atreus quarrelled with Thyestes about a golden-fleeced lamb, which the latter stole. The sun turned back his course, because of the hatred between the brothers.
 392. *εὐμίτοις*, 'fine woven' [*μίτος*, warp].
 395. *Πισάτιδα*. Oenomaus was king of Pisa in Elis. The commoner story was that Pelops had to compete in a chariot race, and bribed Oenomaus' charioteer to take out the linchpins. The king was so thrown out and killed.

EURIPIDES.

SCENE 6.

406. *παραστάδες* are the pillars of the porch.
408. 'I abominate;' then she fears Thoas will apply the words to himself, and explains 'This word I give to religion.' She means to express horror at the defilement of the shrine and image. Her artifice is to pretend that she is taking the image away to purify it.
409. *φροιμάζομαι*, 'to prelude' [*φροίμιον* = *προ-οἶμιον*, *οἶμη*, 'a song']. *νεοχμός* = *νέος*.
410. middle, as the king 'had it done.'
411. *τοῦκιδιᾶξαν* = *τό ἐκδ*.
412. *βρέτας*, 'image.' *πάλιν*, 'back.'
414. *i.e.* closed its eyes.
415. *μύσος*, 'pollution.'
418. *οἰκεῖον*, 'kindred' bloodshed, opposed to *βαρβάρων*. *οἰκεῖον τὸν φόνον*. This is called the tertiary predicate. There are three kinds :—
- the primary, where the subject is nom., and is connected with the predicate by simple copula, as *ὁ φόνος ἦν οἰκεῖος*, 'the murder was that of a kinsman.'
- the secondary, where the subject is nom., and is connected with the predicate by another verb also involving a predicate, as *ὁ φόνος ἐπράχθη οἰκεῖος*, 'the murder was committed, and was that of a kinsman.'
- the tertiary, where the substantive is in an oblique case, connected with another verb involving a predicate, as *ἐπραξαν τὸν φόνον οἰκεῖον*, 'they committed the murder, and it was that of a relative.'
424. *μεταστήσω*, 'remove' from pollution.
426. *ὥς*, 'when.'
427. *ὥς*, 'since' thou hast found it so skilfully.

IPHIGENIA IN TAURIS OF

428. δέλεαρ, 'a bait.' φρενῶν, 'for my heart.'
429. φίλτρον, 'a love token' or 'love message.'
431. ὥς δῆ. δῆ has constantly an oratio obliqua force like a parenthetical 'he said,' 'he hoped,' 'he meant.' So here, Thoas suggests the reason of the Greeks for the message.
433. 'and you took refuge with your duty to the goddess.' ἐξένυσσε, from ἐκνέω, to swim out. The metaphor keeps δέλεαρ in view.
437. οὐκουν = 'nonne ergo?' ἐν ἔργῳ, 'at work.'
440. a beautiful instance of the deep Greek love and reverence for the sea.
441. Thoas agrees rather reluctantly. "'Tis true they would be slain more purely.'
443. i.e. 'why can't you wash it here?'
445. ἄρρητα, 'secrets.'
446. ἀγνίζω, 'to purify.' This is the regular verbal.
447. κηλὶς, 'blood stain.'
448. 'for else . . .'
449. ἡύσέβεια = ἡ εὐσέβεια.
450. ἃ γενέσθω, 'what I must have done,' subordinate imperative.
452. ἐπί, 'to fetch,' 'for.'
455. ὀπαδός, 'attendant.' ὁμαρτεῖν, 'to accompany.'
457. φόνῳ, i.e. murderers. μυσαρός, 'polluted.' The MSS. reading συναντῶεν can hardly be right; or, if it is, it should be printed as a wish, and not as an interrogation.
460. πυρσῷ, 'with fire.'
461. καθαρὸν, 'to it when purified.' μέλαθρον, perh. 'the outside of the temple.'
463. παλαμναῖον, 'a blood stain.' [derived from παλαμή, the hand, which does the deed.] προθέσθαι, inf. for imper.
465. ἐπὶ σχολῇς, poetical variation for κατὰ σχολήν, 'at leisure.'

EURIPIDES.

466. *εἰ*, here equivalent to a wish. The full construction would be 'if it so turned out [how glad I should be]!'

SCENE 7.

468. *οὐνεκα*, 'that.' Cf. 360.
 475. *συμφορὰ*, 'fortune; 'what favouring breeze of fortune did she find?'
 478. *καθοσιόομαι*, 'to consecrate.'
 479. 'O portent! what greater name can I call thee?'
 481. *ἀθρέω*, 'to consider.'
 483. *διωγμός*, *i.e.* 'what plan of pursuit.'
 484. *ἀγχίπλους*, 'short' [*ἀγχι*, near]. *τοῦμὸν δόρυ*, 'my soldiers.'
 488. *ἐκνεύω*, 'to motion away.' *ἀποστήναι* is explanatory inf. 120.
 490. *φλόγα*, cognate accus.
 491. *ὃν μετῄχετο*, 'which she was gone for.'
 492. 'we suspected, but were satisfied.'
 495. *δῆ*. 'I suppose' or 'you see,' 431.
 496. *μαγεύουσα*, 'with incantations' [*μάγος*].
 498. *ἐσῆλθεν* [the fear] 'occurred to us.'
 499. *δραπέτης*, 'a runaway' [*διδράσκω*].
 500. *οἰχοίατο*. Cf. 194.
 504. 'an oarage [*πίτυλος*, properly of sound of oars] winged with well-fitted blade' [*κατήρης*, from *ἄρω* (root), 'to fit']. *πίτυλον* is in apposition to *σκάφος*. This is perhaps the best rendering of this obscure line.
 505. *σκαλῶν*, 'benches.'
 507. *πρύμνηθεν νεώς*, 'astern of the vessel,' *i.e.* still on land.
 508. nom. to *εἶχον*, *ἐξανήπτον*, &c. are *sailors*, understood. *κοντοῖς*, 'poles.' *ἐπωρίδες*, [*οὖρ*, 'an ear'] 'catheads,' beams projecting from the prow.

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509. κλίμαξ, 'a ladder.' πρυμνήσια, 'hawsers.' Perh. this obscure phrase may be taken as apposition :—'ropes for ladders,' i.e. 'rope-ladders.' It is rather a strain on σπεύδοντες to take it as governing κλίμακας, 'hastening along the ladders.'
512. ἀφειδήσαντες, 'setting to work.' ἀφειδέω, 'to be unsparing,' i.e. of toil.
514. ἔχομαι (like λαμβάνομαι, ἄπτομαι, &c., and the opposite μεθίεμαι) is used with the gen. to mean 'to lay hold of,' the gen. being strictly used, as the *comprehensive* case, describing the *sphere* (rather than the *point*) of the action.
515. εὐθυνητήρια, 'the rudder-port,' through which two paddles protruded by which they steered.
516. ἐξηροῦμεν, 'we tried to unship.'
517. ξόανα, 'images' [ξέω, to polish]. θυήπολος, 'a priestess.'
519. τίνος, 'whose son.' ἀπεμπολάω, 'to sell away from.' Notice the double interrog.
523. ἔχομαι, 514.
524. γενειάς, 'cheek.'
527. ἐγκροτούμενος, 'belabouring.'
528. σήμαντρον, 'a weal.' σφραγίζω, ['seal'], 'mark.'
530. κάθαιμος, 'bloody.'
531. notice the rarer compar. adv.
534. ἰοῖς, 'with arrows.' ἀναστellai, 'to send us back.'
536. τέγγω, 'wet.'
539. εὐσέλμου, 'well rowed' [σέλημα, a bench].
543. ῥόθια, 'foam.' λευκός means 'white.' λαμβάνομαι, 514.
546. βρυχάομαι, 'to roar.'
548. notice the difference between ἐχώρει 'went swiftly on,' and ἤπειγετο (motion with effort) 'began to labour.'
549. λαβρός, 'violent' [λαβ- root of λαμβάνω, cf. rap-idus, rapio].
551. παλιμπρυμνηδόν, 'back astern' (adverb).

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552. λακτίζοντες, 'struggling' [lit. 'kicking']. Allusion to the proverb πρὸς κέντρα λακτίζοντες, of useless resistance, 'kicking against the goads.'
560. ἐπωμίς, 'the sleeve.' [ὤμος, shoulder.] κέλευσμα, 'the word of command.'
563. the ὁ μὲν must be the people on the shore, trying to catch the ship now that it is driven a second time to land.
564. ἀγκύλη, 'a noose;' to hold the ship.
567. βρόχος, 'a loop.' οἶδμα, 'wave' [οἶδ- swell].
571. ἡνίας, 'reins.' ἐκβολαί, 'what is cast ashore.' The gen. νέως is gen. of definition, 204.
577. στυφλός, 'rugged.' σκόλοψ, 'a stake.'
579. ἱστωρ, 'an accomplice.' [οἶδα, fiδ- vid-eo.]
581. προκειμένη, 'the haste that lies before us,' i.e. the immediate pressing need.
592. χάριν ἐμήν, 'for my sake.' πορθμέων, 'conveying' (him) smooths the sea.
598. Ἀτθίς, Attica. Carystus was a mountain range in the south of Euboea.
600. οὔμους λεώς, the Athenians.
601. ἰδρύομαι, 'to set up.'
604. οἷστροις, 'with the goads,' lit. 'gad-flies.'
605. ἐξεφίεμαι, 'charge.'
617. λόγχην, 'lance,' i.e. 'war.'
619. τὸ χρεών, 'fate;' lit. 'what must be.'
620. ναυσθλοῦσθε, 'waft.'

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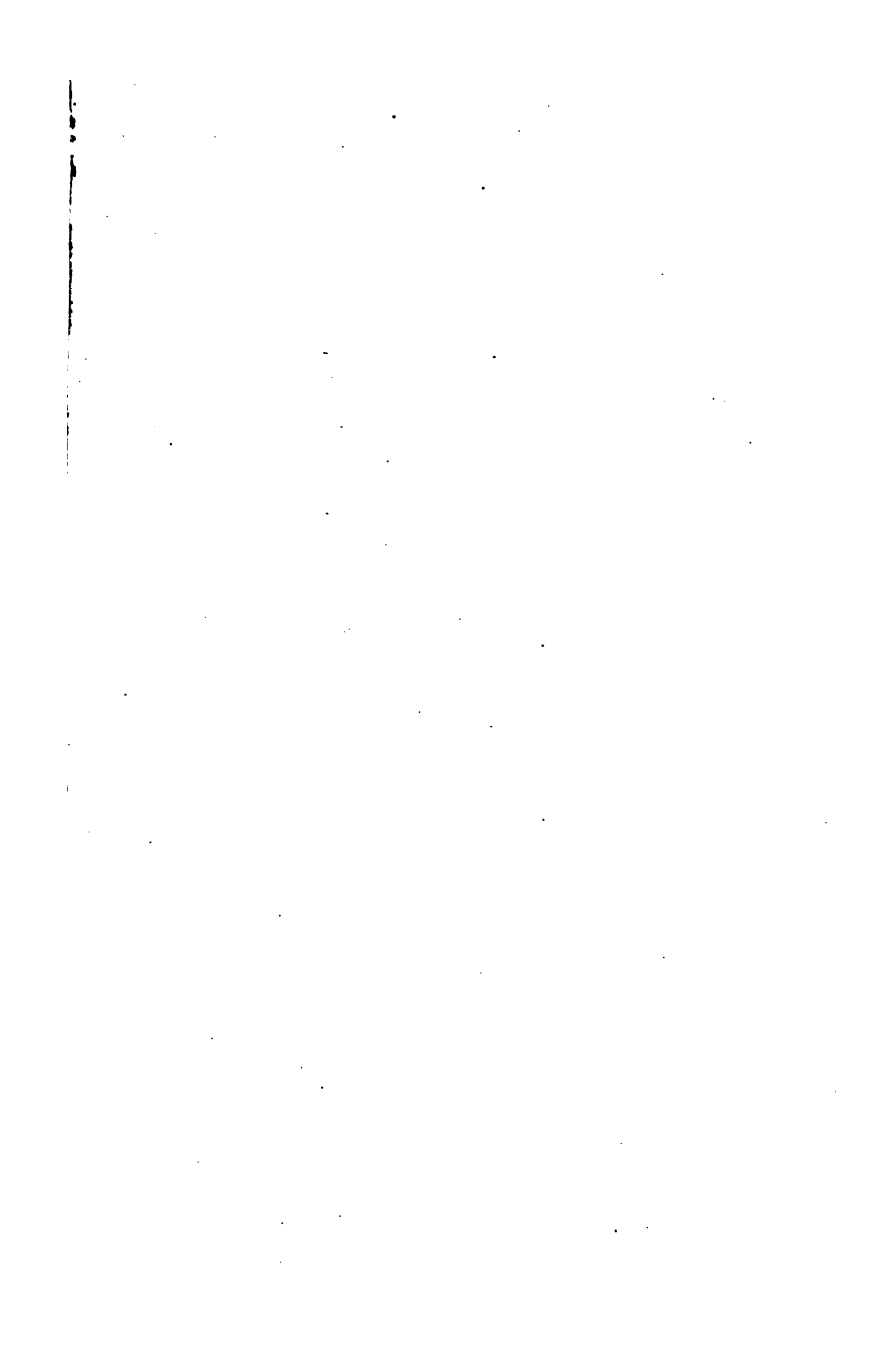
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